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of the twelve courses is mapped out for a week's study, having a Scripture source for each day and a discussion at the week's end. This book, like the others of the series, is planned for the use of student classes in Sunday school and for college groups.

The author believes that the "salvation of society lies in the direction toward which Jesus led," but he feels that the thoughts of people in general regarding the principles of Jesus are "enveloped in a haze." Accordingly he has attempted to formulate in "simple proposition the fundamental convictions of Jesus about social and ethical relations and duties of men." His method consists in spreading out the most important source passages of Scripture for personal study, pointing out the connection between the principles of Jesus and modern social problems, and raising questions for discussion.

The Incarnation. By Francis J. Hall. New York: Longmans, 1915. Pp. xix+353. \$1.50 net.

This is the sixth volume of an Anglican *summa* of Catholic theology. The author is a high churchman, but his point of view is not that of a large number of theologians of the same tendency. He has already attacked the kenotic theory in a previous book; here he breaks a few more lances against this hypothesis. Dr. Hall's exposition of the traditional orthodox view of the incarnation is admirable. He considers that dogmas are really working hypotheses, to be rejected only when found insufficiently established. At times the progress of sciences, history, and exegesis purges dogmas from unprimitive accretions, but modern idols must not be blindly worshiped. Dr. Hall's book exhibits a modern perspective of Chalcedonian theology—much more, indeed, than his language seems at times to imply. He sees in the incarnation, not a confusion of two psychological entities, but their union in one psychological personality. The Godhead and the manhood of Christ are inseparable because there was only one self in him, but their essential differences prevent mutual infringement. Dr. Hall traces inconsistencies in modern Christology to Luther. The author may be unconvincing, but anyone who will study and not merely read his book will at least respect the traditional view and see that there is still some living thought in bygone controversies.

The Great Revival in the West, 1797-1805. By Catherine C. Cleveland. Chicago: The University of Chicago Press, 1916. Pp. xii +215. \$1.00 net.

There is developing a considerable body of literature dealing scientifically with the phe-

nomena of conversion and of revivalism. The fact seems to be well attested that very marked moral and religious interest has sometimes grown out of highly emotional stimulations, whose real character was forgotten in the idealizing memory of those who entered into the success of the movements. In this way an utterly uncritical attitude has been fostered in the church, and evangelism has not developed standards of value similar to those which have become recognized in almost every other field.

This careful and fascinating story of a great chapter in American history is a notable contribution to our understanding of the operation of the human mind under the influence of strong religious excitement. The author has been most painstaking in examining all accessible contemporary documents, including newspapers, letters, church records, and has thus been able to reproduce in vivid fashion the actual occurrences of those extraordinary camp meetings. She has pictured with great skill the rugged and often heroic figures of the great preachers of the revival. And she has estimated with careful judgment the good and evil effects which followed.

It is interesting to see the confusion of mind of the church of that time regarding the "bodily exercises" which accompanied so many conversions. We ought to be in a position today to understand such automatisms, and with every sympathetic appreciation of the far-reaching results of this genuine religious revival we ought to be able to discriminate between the healthy religious values and the exceedingly unhealthy extravagances.

The Children's Bread. By J. Edgar Park. Boston: Pilgrim Press, 1916. Pp. 119. \$0.75.

Preaching to children has become an art. Among recent volumes of sermons to children this is distinct. Dr. Park has a deftness of touch in his treatment of his subjects that we do not recall having discovered elsewhere. This marks all his work in his rapidly growing list of small volumes. These sermons to children have not the slightest trace of the weak patronage that recurs so often in talks of the "My dear little children" sort. Dr. Park knows the world in which children live and he has the right line on the moral values that obtain there.

The Venus of Milo, by Paul Carus (Chicago: Open Court), is a study on the celebrated Venus of Milo (now in Paris), with additional information on the worship of Ishtar, Aphrodite, and kindred deities in many lands. The volume is well illustrated and will be interesting to many people, but not to all.